Magazine of Majlis Ansarullah UK

ANSARUDDIN

May/June 2020 | Hijrat/Ehsan 1398HS | Ramadhan/Shawwal 1441AH | Vol. 17 No. 3

"IF YOU AIM TO PROGRESS
AND BE TRIUMPHANT OVER THE WORLD, THEN
MY ADVICE TO YOU
AND MY MESSAGE FOR YOU IS TO
MAINTAIN A BOND WITH KHILAFAT
AND TO FIRMLY HOLD ONTO THIS CORD OF ALLAH.
ALL OUR ADVANCEMENTS ARE INHERENTLY
DEPENDANT ON A BOND WITH KHILAFAT."

[Hazrat Mirza Masroor Ahmad, Khalifatul Masih V, 11th May 2003]



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UNITED KINGDOM



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EYE INSTITUTE

Huzoor e Aqdas (May Allah be his helper) has graciously given us the responsibility to construct and operate the Masroor Eye Institute in Burkina Faso, West Africa. This will, inshaAllah, be a state-of-the-art teaching eye hospital which is being built at this time with planned completion and opening in 2020. The cost of this project will be over 1 million pounds. Once complete this 'sadqa jaria' will benefit the whole of West Africa, providing premium eye treatments to thousands of patients every year. If you donate £10,000 or more, you will inshaAllah be invited to the inauguration ceremony. Donations of £5,000 or more will inshaAllah be acknowledged in the hospital.

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THE LAYING OF THE FOUNDATION BRICK





Dr Ch. Ijaz Ur Rehman, Sadr Majlis Ansarullah UK laid the foundation for Masroor Eye Institute in 2017 with a brick that was prayed upon by Huzoor-e-Aqdas (May Allah be his helper) and given for this purpose.



To participate please contact your local Zaeem OR donate via the website.



To donate please contact your local Zaeem



Masroor Eye Institute Burkina Faso
www.mei2020.org

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

ANSARUDDIN

Majlis Ansarullah UK

PLEDGE

اَشْھَدُ اَنْ لَّا اِلٰہَ اِلَّا اللّٰہُ وَحْدَہٗ لَا شَرِیْکَ لَہٗ

وَ اَشْھَدُ اَنَّ مُحَمَّدًا عَبْدُہٗ وَ رَسُوْلُہٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad ﷺ is His servant and messenger.
I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'Allah.

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Holy Qur’an

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ○

یٰۤاَیُّہَا الَّذِیۡنَ اٰمَنُوا اتَّقُوا اللّٰہَ حَقَّ تُقٰتِہٖ وَلَا تَمُوۡتُنَّ اِلَّا وَاَنۡتُمۡ مُّسۡلِمُوۡنَ ○
وَاعۡتَصِمُوۡا بِحَبۡلِ اللّٰہِ جَمِیۡعًا وَّلَا تَفَرَّقُوۡا ۪ وَاذۡکُرُوۡا نِعۡمَتَ اللّٰہِ عَلَیۡکُمۡ
اِذۡ کُنۡتُمۡ اَعۡدَآءً فَاَلَّفَ بَیۡنَ قُلُوۡبِکُمۡ فَاَصۡبَحۡتُمۡ بِنِعۡمَتِہٖۤ اِخۡوَانًا ۚ وَکُنۡتُمۡ
عَلٰی شَفَا حُفۡرَۃٍ مِّنَ النَّارِ فَاَنۡقَذَکُمۡ مِّنۡہَا ؕ کَذٰلِکَ یُبَیِّنُ اللّٰہُ لَکُمۡ اٰیٰتِہٖ
لَعَلَّکُمۡ تَہۡتَدُوۡنَ ○

In the name of Allah, the Gracious, the Merciful.

O ye who believe! fear Allah as He should be feared; and let not death overtake you except when you are in a state of submission.

And hold fast, all together, by the rope of Allah and be not divided; and remember the favour of Allah which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became *as* brothers; and you were on the brink of a pit of fire and He saved you from it. Thus does Allah explain to you His commandments that you may be guided.

[Surah Aal-e-Imran, 3: 103-104]

Hadith

Hazrat Huzaifa رضی اللہ عنہ relates that Holy Prophet ﷺ said that "Prophethood shall remain among you as long as Allah shall will. He will bring about its end and follow it with Khilafat on the precepts of prophethood for as long as He shall will and then bring about its end. A tyrannical monarchy will then follow and will remain as long as Allah shall will and then come to an end. There will follow thereafter monarchial despotism to last as long as Allah shall will and come to an end upon His decree. There will then emerge Khilafat on precept of Prophethood." The Holy Prophet ﷺ said no more.

[Musnad Ahmad bin Hanbal]



The Second Manifestation

So dear friends! Since it is the Sunnatullah [practice of Allah] from time immemorial, that God Almighty shows two Manifestations so that two false joys of the opponents be put to an end, it is not possible now that God should relinquish His Sunnah of old. So do not grieve over what I have said to you; nor should your hearts be distressed. For it is essential for you to witness the second manifestation also, and its coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgment. And that second Manifestation cannot come unless I depart. But when I depart, God will send the second manifestation for you which shall always stay with you just as promised by God in Brahin-e-Ahmadiyya. And this promise is not for my person. Rather the promise is with reference to you, as God [addressing me] says: I shall make this Jama'at (community) who are your followers, prevail over others till the Day of Judgment. Thus it is inevitable that you see the day of my departure, so that after that day the day comes which is the day of everlasting promise. Our God is He Who keeps His promise and is Faithful and is the Truthful God. He shall show you all that He has promised. Though these days are the last days of this world and there are many a disaster waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass. I came from God as a Manifestation of Divine Providence and I am a personification of His Power. And after I am gone there will be some other persons who will be the manifestation of the second Power [of God]. So, while waiting for the second manifestation of His Power, you all together keep yourselves busy praying. And let a Jama'at of righteous people, one and all, in every country keep themselves busy in prayers so that the second manifestation may descend from the Heaven and show you that your God is such a Mighty God. Consider your death to be close at hand for you never know when that hour will strike.

Let the righteous persons of the Jama'at who have pure souls accept Bai'at (initiation) in my name. God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have a virtuous nature, to the Unity of God and unite His servants under one Faith. This indeed is the purpose of God for which I have been sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers. And till that time when someone inspired by God with the Holy Spirit is raised by Him, all of you should work in harmony with one another.

[The Will, pp. 7-9]

Second Manifestation of Divine Grace: Ahmadiyya Khilafat

Friday Sermon by Hazrat Mirza Masroor Ahmad أيده الله تعالى بنصره العزيز,
Khalifatul-Masih V
Delivered on 27th May 2011 at the
BaitulFutūh Mosque, Morden, London



Hudhur gave a discourse on the second Manifestation of God's Power as foretold by the Promised Messiah عليه السلام in his booklet 'Al Wasiyyat' (The Will). Hudhur began by reciting the following verses of the Holy Qur'an:

'And they swear by Allah their strongest oaths that, if thou command them, they will surely go forth. Say, 'Swear not; what is required is actual obedience in what is right. Surely, Allah is well aware of what you do.'

Say, 'Obey Allah, and obey the Messenger.' And if you turn away then remember, whoever does so will be held responsible for that reposed in him, as also you will be held responsible for that which is reposed in you. And if you obey him, you will be rightly guided. And the messenger is not responsible but for the plain delivery of the Message.

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.

And observe Prayer and give the Zakat and obey the Messenger, that you may be shown mercy.' (Surah Al Nur, verses 54 – 57)

Hudhur explained that one of the above verses (verse 56) is known as Ayat e Istikhlaf, a verse in which God promises true believers the blessing of Khilafat. In this regard, the Promised Messiah عليه السلام has given the glad-tiding of Khilafat after him in his booklet 'Al Wasiyyat'. He wrote the booklet in 1905 in which he elucidated the Divinely inspired system of Wasiyyat for his Community. This system has been in operation ever since the publication of the booklet. Today Hudhur wished to expound on the reference in the booklet to what Ayat e Istikhlaf states; that is, establishment of Ahmadiyya Khilafat. This Khilafat came into being three years after the booklet was written, 103 years ago from today, on 27 May 1908, after a dispossession of 1400 years. Before presenting the Promised Messiah's

عليه السلام words regarding this, Hudhur wished to briefly explain the Quranic commandments.

The aforementioned verses lay out a modus operandi for those who believe in God, His Messenger صلى الله عليه وسلم and those who take the Bai'at of Khulafa. The verses explain the fundamental aspect of obedience and state that simple verbal utterance of oaths is not enough. If complete obedience is shown, then alone will the claim of unreserved devotion be true. If it is deemed that the commandments do not need to be adhered to, then making lofty claims are erroneous. The citation of '… Surely, Allah is well aware of what you do' clarifies that man can deceive man, but not God. Thus, a true believer should always be aware that God is watching over him or her. When this belief is resolute, then one does not limit oneself to mere oaths, one gives a practical demonstration of perfect obedience. One is eager and keen to obey God and His Messenger صلى الله عليه وسلم. The commandment of '…Obey Allah, and obey the Messenger…' also makes essential obedience of '…those who are in authority over you…' (4:60), i.e. obedience of the Khalifa of the time. God states to those who do not show perfect obedience and follow their own inclinations, that they will be answerable for their noncompliance. The Prophet brought the Shariah to them and in following him, the Khalifa of the time also relayed the commandments of God and His Messenger صلى الله عليه وسلم. As such, those who were given the task to enjoin, did their work. If anyone does not put their advice in practice, they are answerable for it. Hudhur explained that his mention of Khalifa of the time in conjunction with Prophet of God is in light of the Quranic citation of '…those who are in authority over you…', in addition, rightly guided Khilafat follows in taking further the works of Prophets of God.

Hudhur further explained this concept with the help of a hadith in which the Holy Prophet صلى الله عليه وسلم said: 'I leave you on a bright and luminous path. Where night is also like the day. None apart from the wretched will go astray from it. And anyone among you, who will survive, will see great discord. In such a situation you should tread on my acquainted Sunnah (practice) and the Sunnah of the rightly-guided Khulafa. Make obedience your way, even if a slave from Habsha (Ethiopia) is appointed as your ruler. Hold on fast to this faith. The example of a true believer is like that of a camel with a nose-string; he goes wherever he is taken and is characteristically obedient.'

God states that this obedience is essential; 'And if you obey him, you will be rightly guided'. Following this verse, God gives the commandments regarding Khilafat. Those who believe and do good works are promised Khilafat. The standard of perfect obedience was already set in the previous verse. Good works can only be borne out of devoted compliance and the fruit of this is the blessing of Khilafat. The verse does not state that Muslims will definitely have Khilafat. Rather, it has been made conditional with the foremost condition being obedience. Hudhur said the continuity of the first rightly-guided Khilafat was broken because Muslims contravened the rules of obedience and they were thus deprived of true Khilafat. Some groups started saying that they would make their Bai'at conditional to certain aspects. One of the main objectives of this was to avenge the martyrdom of Hadhrat

Uthman ؓ. In spite of the fact that at the time companions of the Holy Prophet ﷺ were also present but once out of perfect obedience, they were deprived of Khilafat. As God makes a Khalifa Himself, following disobedience and discord, efforts regarding Khilafat failed and Khilafat took the form of Kingship.

Since perfecting Shariah and making the Holy Prophet ﷺ the last law-bearing Prophet till the end of time, God also established rightly-guided Khilafat. Apparent election of Khilafat is with people, but with His practical testimony, God associates it to His preference. He sent the prophecy of 'And among others from among them who have not yet joined them…' (64:4) that a Prophet will be raised among the followers of the Holy Prophet ﷺ and the Holy Prophet himself foretold: 'there will be no prophet between me and the Messiah'. Thus, the Promised Messiah عليه السلام is the Messiah and the Mahdi and is a prophet and is also Khatamul Khulafa (seal of all the Khulafa). God sent this Khalifa, who also attained the status of prophethood owing to his devotion to the Holy Prophet ﷺ and who became a source of once again establishing Khilafat.

God has thus made Khilafat conditional to belief and perfect obedience. Those who adhere to it will be able to attain its blessing and their fear will change into peace. Adherence to Khalifa of the time comes with the great responsibility of offering sincere worship and establishing Oneness of God. Their prayers will gain acceptance and their difficulties will be removed. Those who will not join true Khilafat will be the disobedient. Hudhur said that he often refers to the restlessness of the Muslim world. So insensitive have they become under the dominance of the outsiders, that Muslims are seeking the help of others to kill Muslims. May God enable the Ummah to recognise the truth.

Hudhur said the last of the verses recited draws attention towards Salat, Zakat and perfect obedience. Each Ahmadi should remember that in order to attain the beneficence of God's grace that He has started through the Promised Messiah عليه السلام, God's promise is only with those who are perfectly obedient. Indeed, it is only a perfectly obedient person who will always remember God and will worship Him. The most excellent form of worship of God is Salat. Only that person can become part of a divine community who tries to observe Salat. Hadhrat Musleh Maud ؓ once said that Jummah Prayer is the best part of Salat as it includes Friday Sermon in which Khalifa of the time advises according to the situation and keeps the focal point of everyone the same. Hudhur said today the true illustration of this can only be seen in the Ahmadiyya Community as the Friday Sermon of the Khalifatul Masih can be simultaneously seen throughout the world.

Explaining Hudhur said, during Friday sermon his notes are not simply intended for the congregation before him. Rather, he keeps in view the various reports he receives from all around the world. Hudhur's sermons are at times according to the situation in Europe, at other times according to specific or general conditions in Asia, sometimes according to Africa or the islands. However, Islam is international and when something is said it is meant for Ahmadis

of every section of society all over the world. Hudhur receives letters after his Friday sermon from as diverse places as Russia and Africa as well as locally and people tell him that they felt the sermon was specifically for them. Hudhur said this is one interpretation of Iqamat of Salat that is prevalent today in the world of Ahmadiyyat.

Hudhur added that distribution of financial giving and Zakat is also only administrated in the Ahmadiyya community in the world. Under the instructions of the Khalifa of the time, financial contributions are utilised to help people of the Community. The need of one country is fulfilled by the giving of another country. This system operates under the Khalifa of the time; in places the underprivileged are helped, in places medical help is given, in other places educational needs are met and elsewhere Tabligh efforts are supported. When the Promised Messiah عليه السلام mentioned the system of Wasiyyat and that of Khilafat in conjunction, he also mentioned meeting all these needs. People who make financial contributions have confidence in Khilafat that their contributions will be used appropriately and for good causes. In fact people outside our Community also have this confidence. When Hudhur was in Ghana many farming non-Ahmadis would give their Zakat to Hudhur in the form of grain. They trusted him to utilise it properly and felt their Maulwis would perhaps usurp it. Hudhur is often asked what should be the course of action if people outside the Community wished to pay their Zakat and Sadqa (alms) to us. Hudhur explained that Zakat and Sadqa may be taken from people outside the Community but the regular chandas are only taken from Ahmadis. The system of Zakat is also associated with the system of Khilafat. At the end of the verses cited, obedience is again mentioned. Thus the central point and pivot of sincere connection with God and His Messenger صلى الله عليه وسلم and as a result of this, connection with Khilafat is obedience.

Next Hudhur read extracts from the booklet 'Al Wasiyyat' illustrating the Promised Messiah's عليه السلام prophecy about Khilafat. Hudhur said the fulfilment of these words is a testimony of the truth of the Promised Messiah عليه السلام. At one point in the booklet, he wrote: 'God's Word informs me that many calamities will occur and many disasters will descend on the earth — some during my lifetime and some after I have gone.' [The Will, p.4]

Hudhur said we observe natural disasters taking places in one part of the world or the other. In light of what the Promised Messiah عليه السلام said about calamities, should it not be sufficient for a sensible person to recognise that what a claimant said is coming to pass? It is noteworthy that in spite of constant opposition and all manner of effort put into it, our Community is progressing by the minute. Could this be a man-made matter? It is God alone Who is turning hearts towards the Imam of the age. How long will they contend with God? The Promised Messiah عليه السلام foretold that they will wear themselves out but their wishes will not be granted. He said in 'Al Wasiyyat':

'This is the Way of God. And ever since He created man on earth He has always been demonstrating this Divine practice. He helps His Prophets عليه السلام and Messengers عليه السلام and grants them success and predominance, as He says: 'God has ordained that He and His

Prophets shall prevail'. And by predominance is meant that as Messengers عليه السلام and Prophets عليه السلام desire that God's *Hujjat* is established in the world and no one is able to oppose it, so, in turn, does God demonstrate with powerful signs their truthfulness as well as the truth they wish to spread in the world. He lets them sow the seed of it [the truth], but He does not let it come to full fruition at their hands. Rather He causes them to die at such time as apparently forebodes a kind of failure and thereby provides an opportunity for the opponents to laugh at, ridicule, taunt, and reproach the Prophets صلى الله عليه وسلم. And after they have had their fill of ridicule and reproach, He reveals yet another dimension of His Might and creates such means by which the objectives which had to some extent remained incomplete are fully realized.' [The Will, p.5] He added; 'God for the second time shows His Mighty Power.'
[The Will, p.6]

Hudhur said today the Ahmadiyya Community is a testimony that whatever the Promised Messiah عليه السلام foretold is coming true with great glory. In the era of first Ahmadiyya Khilafat there were external opposition as well as some internal evils started or the era of the second Ahmadiyya Khilafat when from the time of election till the end of this era, different internal evils arose and one section of the Community separated while external enmity also grew intense but the progress of the Community did not stop. In the third Ahmadiyya Khilafat apart from a few internal evils, external opposition remained intense but the progress continued. During the fourth Ahmadiyya Khilafat the enemy struck an enormous blow with the intent of eliminating the Community and in his assumption leaving no way out. However, the words of the Promised Messiah عليه السلام 'God for the second time shows His Mighty Power…' were fulfilled in a such a manner that the 'Mighty Power' reduced the enemy to smithereens. Now, in the fifth Ahmadiyya Khilafat, the force of envy and opposition is intense. Defenceless Ahmadis were cruelly attacked and their blood spilled in a manner that appeared to have been done by creatures worse than animals, let alone humans. In addition, by posing as sympathetic to the Community, in some places internal efforts have been made to create discord. However, in accordance with God's promise, the Khilafat that is divinely supported, has been contending with it. In fact it is God Who is contending with it. Hudhur added: 'I am a weak and useless person, I have no influence. However, Ahmadiyya Khilafat has the support and help of that God Who is All-Powerful and He promised the Promised Messiah عليه السلام that He will show His Mighty Power and He is doing so, indeed will continue to do so and the enemy will always fail in his plots and schemes. Today, our detractors are using the electronic media to present distorted depictions of the books of the Promised Messiah عليه السلام. In the guidance of Khilafat, God has granted the Promised Messiah an army of young people in every country who are playing every kind of role and are resolutely facing every onslaught and responding in a manner that fills one with praise of God and increases one's faith and belief in His promises.

The Promised Messiah عليه السلام thus assures his Community:

'So dear friends! since it is the Sunnatullah, from time immemorial, that God Almighty shows two Manifestations so that the two false joys of the opponents be put to an end, it is not possible

now that God should relinquish His Sunnah of old. So do not grieve over what I have said to you; nor should your hearts be distressed. For it is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgement. And that second Manifestation cannot come unless I depart. But when I depart, God will send that second Manifestation for you which shall always stay with you just as promised by God in Brahin-e-Ahmadiyya. And this promise is not for my person. Rather the promise is with reference to you, as God [addressing me] says: I shall make this Jama'at who are your followers, prevail over others till the Day of Judgment. Thus it is inevitable that you see the day of my departure, so that after that day the day comes which is the day of ever-lasting promise. Our God is He Who keeps His promise and is Faithful and is the Truthful God. He shall show you all that He has promised. Though these days are the last days of this world and there are many a disaster waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass.'
[The Will, p.7 – 8]

Hudhur said, thus the promise of Ahmadiyya Khilafat is an eternal promise. Those who will show perfect obedience will continue to witness the fulfilment of this promise. The enemy is blinded and cannot see God's support and help for us. The fact that the enemy is attacking us in defencelessness is proof that he has no reasoning to contend with us, whereas we will silence our detractors with the power of reasoning, as it was foretold.

The Promised Messiah عليه السلام wrote:

'I came from God as a Manifestation of Divine Providence and I am a personification of His Power. And after I am gone there will be some other persons who will be the manifestation of the second Power [of God]. So, while waiting for the second Manifestation of His Power, you all together keep yourselves busy praying. And let a Jama'at of righteous people, one and all, in every country keep themselves busy in prayers so that the second Manifestation may descend from the Heaven and show you that your God is such Mighty God. Consider your death to be close at hand for you never know when that hour will strike. Let the righteous persons of the Jama'at who have pure souls accept Bai'at in my name. God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have virtuous nature, to the Unity of God and unite His servants under one Faith. This indeed is the purpose of God for which I have been sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers. And till that time when someone inspired by God with the Holy Spirit is raised by Him, all of you should work in harmony with one another.'
[The Will, p. 8 – 9]

Hudhur explained that here the Promised Messiah عليه السلام is referring to the brief few days after his own passing and the election of a Khalifa and the few days between election of each new Khilafat. Here, he refers to the Khulafa as the 'pure souls' who should accept Bai'at. And this does not indicate that Khilafat

denotes an association/organisation, rather than an individual. For clarification, the Promised Messiah عليه السلام explains in a footnote on the page:

'Such persons will be selected by consensus of the believers. Hence if forty believers agree that a person is competent to accept Bai'at in my name, he will be entitled to accept Bai'at. And such a person ought to make himself an example for others. '
[Footnote, p. 9]

Hudhur explained that here the singular noun has been used and thus makes it very clear that the Promised Messiah عليه السلام is referring to a Khalifa. Likewise, in instances where the plural noun has been used, the reference is to Khulafa to come and not to any organisation or association. In light of this, the system of the Community has an electoral board, and it is under its auspices that election of Khilafat takes place since the time of second Ahmadiyya Khilafat. For the corroboration that the election of Khilafat is Divinely-led, God's practical support and pious dreams of people of the Community are sufficient, as is the manner in which the hearts of members of the Community are inclined to the Khalifa.

The Promised Messiah عليه السلام further wrote:
'And you, too, should partake of the Holy Spirit by compassion and by purifying your souls. Because without the Holy Spirit true Taqwa cannot be attained. And, totally shedding all base desires of the self, choose for the sake of winning the pleasure of God that path compared to which no path can be narrower and straiter. Don't fall in love with the pleasures of the world, for they take you away from God. Choose a life of austerity for the sake of God. The pain which pleases God is better than the pleasure which makes Him angry. And the defeat which pleases God is better than the victory which invites the wrath of Allah. Renounce the love which brings you nearer to the wrath of Allah. If by purifying your hearts you come to Him, He will help you whichever path you tread and no enemy shall ever be able to harm you. You can never ever win the pleasure of Allah unless you, relinquishing your desires, abandoning your pleasures, sacrificing your honour, disowning your wealth, discarding your life, bear such hardships in His way as make you suffer pangs of death. But once you suffer such hardship, you will sit in the lap of God like a beloved child. And you will be made heirs of the truthful who have preceded you. The door of every blessing will be opened to you.'
[The Will, p. 9 - 10]

'Don't think that God will let you go to waste. You are the seed which the Hand of God has sown in the earth. God says that this seed will grow and flower and its branches will spread in all directions and it will become a huge tree. So, blessed is one who believes in what God says and does not fear the trials which he suffers in His path. For, the coming of trials is essential so that God may try you to see who is true in his declaration of Bai'at and who is false. Whoever falters in the face of a trial would do no harm to God whatsoever and ill-luck would only land him in hell. Were he not born, it would have been better for him. But all those who remain steadfast till the end—they will be shaken with quakes of calamities, and battered with storms

of misfortune, ridiculed and mocked by people, and hated and reviled by the world—shall at last come out victorious. And doors of Blessings shall be thrown open for them. God addressed me and said that I should inform my Jama'at that those who believe and their belief is not adulterated with worldly considerations and is free from hypocrisy and cowardice and is not found wanting at any stage of obedience, such people are the favourites of God. And God says that indeed these are the ones whose station is that of Truth.'
[The Will, p. 11 – 12]

Hudhur said with the grace of God the standards of sacrifice are increasing in each country and we continue to see the fulfilment of Divine promises. Ahmadis are giving sacrifices with lives and wealth with great courage. However, in the aforementioned extracts there are some warnings as well as glad-tidings for those who stay connected to Khilafat. It is for each one of us to try and attain the beneficence of this promise. For this we need to inculcate God's greatness in our hearts and demonstrate Oneness of God in our practical lives and free ourselves of malice and rancour. Our each step should be towards piety and we should safeguard our faith and be a model of perfect obedience.

In the end of this booklet, the Promised Messiah عليه السلام explained to those who set high standards of piety by joining the financial scheme of Wasiyyat, the aims of the scheme:
'These funds shall also be used to help such orphans, poor and needy people, and new converts as do not have sufficient means of livelihood…Do not think that these things which I have said are inconceivable. No, they are the Will of that Mighty One Who is the Lord of the earth and the heaven.'
[The Will, p.27 – 28]

The Promised Messiah عليه السلام prayed for those who were to join the scheme of Wasiyyat. He wrote:

'O my Mighty and Benevolent [God!] O Forgiving and Merciful God, do grant them alone a place for graves here who have true faith in this messenger of Yours and who have no trace of hypocrisy, of selfish motives and of doubt or suspicion in their hearts.; and as faith and obedience deserve to be followed and observed, they follow and observe it…'
[The Will, p. 23 - 24]

Hudhur prayed that may the standards of those who subscribe to the scheme of Wasiyyat, in faith, obedience and sacrifice continue to increase. They have entered into a promise. After joining this scheme the efforts in Taqwa should be greater than before, as should be sincerity to Khilafat. May God continue to enable each Ahmadi to excel in this, may each Ahmadi be enabled to attain the beneficence of the Divine promises to the institution of Khilafat so that Khilafat may always prevail and we continue to seek beneficence from it.

View complete recording of this sermon via MTA online



O God, the Relief of my Troubles!

Translation of some verses of a Persian poem by Hazrat Mirza Ghulam Ahmad عليه السلام,
the Promised Messiah and Mahdi.

O God, my Lord, You alone are the Cure of my troubles!
The remedy of our cries, You alone are the balm of our lacerated souls!
And You alone are the comfort of our ailing hearts.
With Your compassion, You have borne every burden of ours;
And with Your grace our trees bear fruit and flowers.
Through sheer grace and mercy You protect us and cover our sins;
With absolute kindness, You are the Friend of the friendless.
When a helpless servant of Yours is heart-stricken,
All of a sudden You provide remedy for his ailment.
When a humble one is surrounded by darkness,
And so unexpectedly You cause myriads of suns and moons to appear.
The beauty, the goodness and charm—all attained perfection in You;
After seeing You, everything else loses its charm.
Wise is he who is madly in love with You;
He is the light of the company who is fond of You.
His faith suddenly comes alive
Who falls in love with You heart and soul.
Your love becomes evident from his face and;
From every nook and corner of his being Your fragrance issues forth.
You grant him millions of favours by Your grace;
You make the sun and the moon to lie prostrate before him.
You are ever ready to support him;
One look at him reminds us of Your face.
Many a marvel in this world
Do You exhibit for his sake.
You do the job and also get it done;
You Yourself make this bazaar flourish.
In an instant You turn dust into something valuable;
So that the whole world gains light from its manifestations.
When You visit someone with grace;
You transform him from the mundane into the celestial.

[Brahin-e-Ahmadiyya, Ruhani Khaza'in, Vol. 1, p. 626-627]
(Translation from Essence of Islam)

Care of the Aged

By Hazrat Mirza Tahir Ahmad رحمه الله تعالى in his book
"Islam's Response to Contemporary Issues"



The responsibility for care of the aged is gradually shifting to the state. Care of the aged represents a heavy burden on the national economy. However much a state is ready to spend, it can never buy them peace and contentment. The most terrible feeling of having been rejected, left out and abandoned, and the most painful realisation, of a growing void of loneliness within are problems beyond the reach of many to resolve. To consider that a comparatively remote relative would ever be taken care of by the rest of the family has become almost impossible to imagine.

In such societies, the need for homes for the aged grows with the passage of time. Yet, it is not always possible for a stage to apportion enough money to provide for them even the minimum requirements of a decent life. Physical ailments are much easier to cure or alleviate but the deep psychological traumas from which a considerable number of elderly members of modern societies are suffering, are far more difficult to treat.

In predominantly Muslim countries, however much values may have deteriorated, the condition which prevails in the rest of contemporary society, is unthinkable. It is considered a disgrace and dishonour for the old and aged to be treated with such disrespect and callousness. It is a matter of shame for most Muslims to hand over the responsibilities of elderly relatives to the state even if the state is willing to look after them.

As such, the role of a Muslim woman amidst her home and family is far from over with the coming of age of the children. She remains deeply bonded to the past as well as to the future. It is her kind and humane concern, and her innate ability to look after those who stand in need of care, which comes to the rescue of the older members of society. They remain as precious and respected as before and continue to be integral members of the family. The mother plays a major part in looking after them and providing them with her company, not as drudgery and tedium, but as live natural expression of human kinship. Thus, when she grows older she can rest assured that such a society will not eject her nor leave her abandoned as a relic of the past.

Of course, there are exceptions in every society and there are old remnants of the past considered as tiresome burdens in some Muslim families living under the influences of the so-called modern trends. But one the whole, Muslim societies are relatively free of homes for abandoned parents unlike other societies.

This reminds me of a joke which may make some people laugh yet move some others to tears. Once a child observed with much pain and unease the ill-treatment of his grandfather at the hands of his father. He was gradually transferred from a well-provided and comfortable main bedroom to a smaller and less convenient accommodation until it was finally decided to remove the grandfather to the servant's quarters. During an exceptionally severe

winter, the grandfather complained of his room being too chilly and his quilt being too thin to make him feel warm and comfortable. The father started looking for an extra blanket from a stock of old, useless rags. Observing this, the child turned to his father and requested: `Please do not give all the rags to grandpa. Keep some for me so that I may be able to give them to you when you grow old.'
In this innocent expression of a child's displeasure is concentrated all the agony of the older generation in modern times.

In Muslim societies, it is as rare to find such exceptions, as it is rare and becoming more rare to find exceptions in modern societies amongst relatives in their treatment of the old. Muslims are taught:
Thy Lord has commanded, `Worship none but Him, and show kindness to parents. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, but (always) address them with excellent speech. And lower to them the wing of humility out of tenderness.' And say, `My Lord, have mercy on them even as they nourished me (when I was) a little child.' (17:24,25)

These verses are the most significant on this subject. After the Unity of God, human beings should, through their attitude of love, affection and kindness, give priority over all other things to their parents who have reached an old and difficult age.

Further, the verses speak of situations when the behaviour of one or both of the parents becomes extremely trying and sometimes offensive. In response to that, not even a mild expression of disgust or disapproval should pass one's lips. On the contrary, they should be treated with profound respect.

The emphasis on the most excellent relationship between one generation and another slowly passing away guarantees that no generation gaps appears. Such gaps always interrupt the transmission of traditional moral values.

Islamic social philosophy, therefore, teaches that no generation should permit a gap to appear between it and the outgoing generation and between it and the future generation. Generation gaps are totally alien to Islam.

As stated earlier, the family concept in Islam is not limited to members of a single home. The following verse instructs Muslims to spend not only on their parents but also their kith and kin who are mentioned next to parents in order of preference so that their sense of dignity is not injured and mutual love is promoted.

Worship Allah and associate naught with Him, and show kindness to parents, and to kindred, orphans, the needy and to the neighbour who is a kinsman and the neighbour who is a stranger, and the companion by (your) side and the wayfarer and those who are under your authority. Surely, Allah loves not the arrogant (and) the boastful. (4:37)

If contemporary society learns the lesson from those injunctions, many problems which it faces today and which represent a blemish on an advanced society, would cease to exist. No elderly homes or homes for the aged would be needed, except for some aged people who, unfortunately, have no close relative to look after them. But in an Islamic society, the love between parents and children is so repeatedly emphasised that it is impossible for a child to abandon his or her parents when they grow old for the sake of his or her own pleasure.

اللّٰه لا إله إلا هو الحي القيوم

Our God, a Living God

By Maulana Ataul Mujeeb Rashed,
Imam of the London Mosque & Missionary In-charge UK

Part 1

اَللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ اَلۡحَیُّ الۡقَیُّوۡمُ ۬ۚ لَا تَاۡخُذُهٗ سِنَۃٌ وَّ لَا نَوۡمٌ ؕ
لَهٗ مَا فِی السَّمٰوٰتِ وَ مَا فِی الۡاَرۡضِ ؕ

"Allah – there is no God but he, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth." (2:256)

'Our God, a Living God'. Four words which in actual fact contain a treasure of knowledge within. This subject consists of a message of true salvation for today's world, a world in which people have lost themselves to materialism and are beginning to deny the very existence of God Almighty more and more. In this era, God Almighty sent the Promised Messiah عليه السلام to refute Atheism and for the universal victory of Islam. He came in true subordination to the Holy Prophet Muhammad ﷺ and through his blessings; he attained the rank of Muh'yee (the giver of life). He gave the glad tidings of everlasting salvation and of a spiritual life to all of mankind who were in manifest misguidance and in utter darkness and said:

"Come, I'll tell you about where the Living God is and which nation He is with; He is with Islam. Right now, Islam is like the Tur of Moses (Mountain of Moses) where God Almighty is speaking. That God who used to speak to prophets and then became silent; today He speaks in the hearts of Muslims."

(Anjaam'e Atham – Ruhani Khazain Vol 11 Pg. 346)

He further went on to say:

"A living faith is that through which we can find the Living God. The Living God is He Who can make us a direct recipient of revelation, or could at least bring us in contact with one who has been a direct recipient of revelation. I convey this good news to the whole world that the God of Islam is such a Living God."

(Majmua Ishtaharaat Vol 2 Pg. 311)

God Almighty has mentioned the Islamic concept of a living God in the Holy Quran in many places. The verse which was quoted in the beginning, the keyword of that verse is Al-Haiye the meaning of which in the words of the Promised Messiah عليه السلام is that; "God is a living God in every respect, He creates life spiritually and physically, He grants others life, He is everlasting and the source of all life. He is the source of sustenance for every form of life".

The Self-Subsisting attribute of God Almighty in terms of its application is eternal, as are His other supreme attributes and its manifestation can be seen far beyond the limits of time and space. If we take a look at the history of the prophets, we will find faith inspiring incidents of this. This is not the time to go into great detail but a few examples are as follows.

- The enemies of Noah عَلَيْهِ السَّلَام became a victim to the storm of Noah however, he himself and his followers remained protected.
- God Almighty saved Hadhrat Ibrahim عَلَيْهِ السَّلَام from the fire of Namrud and extinguished the intensifying flames of the fire.
- The Living God saved Hadhrat Yusuf عَلَيْهِ السَّلَام from an apparently certain death and miraculously gave him respect, honour and power
- God Almighty made Moses عَلَيْهِ السَّلَام victorious against his enemies in different battles and manifested His divine decree by drowning Pharaoh in the sea right before his eyes.
- God Almighty miraculously kept Jonah عَلَيْهِ السَّلَام alive in the belly of a whale
- The enemies of Jesus عَلَيْهِ السَّلَام wanted to kill him on the cross but the living God saved him from being killed on the cross through His divine power.

Then the blessed era of our beloved master the Holy Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم came in which he faced great trials and tribulations and the living God manifested His majestic powers and in doing so, made the enemies unsuccessful in all their attempts to cause any harm whatsoever. At the time of migrating from Medina, at the time of seeking refuge in the cave of Thaur, during the pursuit of Suraqa Bin Malik, in every battlefield, at the time of the futile effort to poison the Holy Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم and then, in the words of the Promised Messiah عَلَيْهِ السَّلَام:

"When the Persian emperor sent his soldiers to arrest the Holy Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم*, the Omnipotent God told him to inform them that 'tonight my God has killed your God'."*
(Chashmae Masih – Ruhani Khazain Vol 20 Pg. 353)

The fact of the matter is that the entire life of our beloved master the Holy Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم is full of majestic and glorious manifestations of the Omnipotent God and this history is truly marvellous and unparalleled in every regard.

The entire life of the Promised Messiah عَلَيْهِ السَّلَام who was a true devotee and lover of the Holy Prophet Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم is also full of majestic manifestations of God Almighty through the blessings of his beloved master. Every single day of this blessed era presents a reflection of كل يومٍ هو فى شأن. Presenting only two incidents as per examples. There was a lawsuit between the Ahmadiyya Muslim Jama'at in Kapurthela and the local non-Ahmadis residing there with regards to a mosque which dragged on for quite some time. The judge in the court was a non-Ahmadi and was an opponent of the Jama'at. The Ahmadi members of the Jama'at in Kapurthela were very worried about the situation they were in. They would request the Promised Messiah عَلَيْهِ السَّلَام for prayers again and again. At one occasion the Promised Messiah عَلَيْهِ السَّلَام very boldly said:

"Do not worry. I am truthful, you will get this mosque no matter what."
(Ashab-e-Ahmad, Volume 4)

The judge maintained his opposing stance and made a decision against the Ahmadis. Now look at the majestic manifestation of the living God that the day he was to read out his verdict after signing it, he was sitting in the porch of his mansion that very day before he was about to leave for the court. His servant had just put his shoes on his feet and was tying his laces for him when he suddenly had a heart attack and passed away within a few moments. So the other judge who came to replace him was a Hindu. He looked at the case and facts again and passed a verdict in favour of the Ahmadis. So what the Promised Messiah عليه السلام said came true and the Ahmadis got the mosque.

A young adult named Abdul Karim came to Qadian from Haiderabad Dakan. A mad dog happens to bite him. Locally all possible forms of treatment were used to try and cure him but to no avail. At last he was sent to the famous hospital of Kasuli. Upon his return when the signs of his illness began to grow again, a doctor was informed by a telegraph and advice was sought. The response received by him was:
"Sorry, nothing can be done for Abdul Karim"

Upon this, the Promised Messiah عليه السلام very emphatically said:
"They do not have a cure; however God Almighty has a cure."

Thus, the Promised Messiah عليه السلام sincerely prayed for that young adult, look at the power of God Almighty that the young adult about whom the doctors of the world had declared to be incurable became healthy and lived a long life.
(Haqiqatul Wahi Pg. 48)

Various other incidents also show the manifestation of God Almighty in different ways. Presenting some of those incidents:

Divine help at just the right time

The Living God of Islam helps His people in divine ways at just the right time. Sufi Atta Muhammad Sahib has said with regards to Hadhrat Khalifatul Masih I [ra] that: "Once Maulwi Sahib distributed clothes amongst the poor on the morning of Eid; he even gave the clothes that he would normally wear. His family members asked him how he would offer Eid prayers (now that he has given all of his clothes away). He responded and said that God Almighty will provide for me. There was about 5 to 7 minutes left in leaving for Eid prayers. At that very moment a person came with a bag of clothes for him. Hudhur took the clothes and said:
"Look, our God sent clothes in just the nick of time"
(Hayat-e-Noor, Page 641-642)

A majestic manifestation of the living God

God Almighty revealed to the Promised Messiah عليه السلام – انی مهین من اراد اهانتک that "I will humiliate he who will try to humiliate you". Here is an example of a majestic manifestation of the living God in this regard.

There is an incident of a staunch enemy of Ahmadiyyat named Hafiz Sultan that when the Promised Messiah عليه السلام came to Sialkot the third time, Hafiz Sultan who was a teacher at a school gave ashes to some boys and got them to stand on a roof and said to them that when Mirza Sahib passes by from here, throw the ashes at his head. So they did just that.

Now as a result of this humiliation, what happened to Hafiz Sultan? It will send shivers down your spine. The events that transpired are somewhat like this; after that incident, there was a severe plague in Sialkot and the first person to die from that plague was Hafiz Sultan and then after that, one after another, the 29 members of his family who were alive at that time all died from the plague. The wrath of God Almighty was such that whoever would come to help cure them also died and whoever bathed the ones who died also died. *(Seerat Al Mahdi, Part 3, Pgs 596-625)*

Miraculous incidents of protection

God Almighty is the Creator and Master of the land and the sea. Everything is in His power. I would like to present two miraculous and extraordinarily faith inspiring incidents which are related to sea storms.

Hadhrat Mufti Muhammad Sadiq Sahib رضی اللہ عنہ was travelling to England from India during the First World War. When the ship reached the Mediterranean Sea, the captain gathered all the passengers together and said that this sea is full of German submarines and we do not know when our ship may be hit and sink as a result. If we are hit, then a whistle will be blown before the ship sinks. As soon as the whistle blows, all passengers should sit in the boats located on the sides of the ships. Then where ever the boats take you will be your fate, we cannot do anything more than that. After listening to the captain's speech, Hadhrat Mufti Muhammad Sadiq Sahib رضی اللہ عنہ went to his room and started to pray. Whilst he was praying, he saw in a vision that an angel said to him: "Sadiq! Have firm faith! This ship will reach its destination safe and sound." *(Lataif Saadiq Pg. 130-131 – Saadiq beti martaba mashtaaq Akhgar (Lacknawi) Pgs. 21-22)*

And that's exactly what happened; many ships that were ahead and behind, left and right all sank, shattered pieces of other ships could be seen floating in the sea, but the Self-Subsisting and Self-Sustaining God made their ship reach its destination safely.

Another aspect of the exceptional help and support of the living God is that in extraordinary circumstances when death looks a person straight in the eye, all of a sudden His divine decree comes into play and God Almighty protects His beloved people as He averts their death and in doing so shows a manifestation of His divine power.

Hadhrat Maulwi Muhammad Hussein Sahib رضی اللہ عنہ was sent to Basra in 1918 to look for a job. He would do Tabligh and his own personal work as well. He says that one day we were working in a plane and we received an instruction that this plane will fly to Baghdad and all workers will go as well. There was a serious war going on and it was very dangerous to travel. My colleagues starting crying and I started praying. Two minutes before departure another instruction from the general was received that the plane shall not depart until and unless it has been inspected. At last, the approval for departure was given. Then all of a sudden a colleague and I were instructed to get off the plane and then the plane departed. Look at the divine power and divine help of God that at about 2 o'clock at night they received the news that the enemies targeted and hit the very plane that they were taken off of and not a single person survived. *(Al Fazl Rabwah – 1st June 2003, Dareshan Ahmadiyyat Vol. 3, Pg. 388)*

These examples of majestic manifestations of the living God are not just mere stories of the past rather, they are manifested in every age in every corner of the world.

The following incident took place ten years ago. It was Thursday, the 4th of May 2006. Hadhrat Khalifatul Masih V(aba) was in Nandi, Fiji during his tour of the Far East. After half of the night had passed, the following news was received that a serious sea storm has struck a close by Island called Tonga. The intensity of this storm was greater than the tsunami in Indonesia in which hundreds of thousands of people died and which brought destruction to various countries. According to the most recent news on TV at that time, this tsunami was continually growing in its intensity and power and there was a fear that Fiji, nearby islands, Australia and some parts of New Zealand would be flooded in water. This was a very frightening and worrying situation.

When Hudhur-e-Anwar(aba) arrived for Fajr prayers, he was informed of the whole situation. Hudhur then lead the Fajr prayers and remained in prostration for very long. He prayed so fervently before his Mighty Lord that after the Fajr prayer, he addressed the members of the Jama'at and gave the good news that:

"There is nothing to fear, God Almighty will surely help. Nothing will happen."

The faith inspiring manifestation of the master of the land and the sea and of the living God was shown in this way that after about two and a half hours later they received the news that the intensity of the devastating tsunami has come to a halt. And then this news was received that the tsunami that was about to cause utter destruction in the entire area has been stopped dead in its tracks. The newspapers in Fiji wrote that it was a miracle that this tsunami stopped.

(Al Fazl International – 21st November 2014, Pg. 15)

Miraculous protection from the Living God

God Almighty has said with regards to His mighty power that, إِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ that He has power over everything. Now in situations where worldly means of protection no longer remain available and death seems inevitable, it is at such times that the God of Islam miraculously protects His beloved people and shows clear proof of His existence.

Hadhrat Qazi Muhamad Yusuf Sahib(ra) was the Amir of the Ahmadiyya Muslim Jama't in Suba-e-Sarhad for a very long time and was very righteous and would call people to the path of God Almighty. He says that on the 9th of June 1935 in the Kissa Khuani market in Peshawar at about 11 o'clock a member of the Ahrari movement tried to attack and kill him. He was totally unaware that he would be attacked. The attacker fired his pistol which contained 5 bullets. There was no one to protect him in the entire market except for the living God; He was his protector and He made the events transpire in such a way that his bullet got stuck in the barrel of his pistol and so therefore, the pistol didn't work. Hadhrat Qazi Sahib has written something very beautiful:

"Who did this? Only our Living God did this. Alhumdulillah"

(Zuhur Ahmad Maud, Page 115-116)

My father Hadhrat Maulana Abul Ata Sahib Jalandri رضی اللہ عنہ used to tell us that once I was walking back to Kababir at night with an Ahmadi friend after a Tablighi programme had finished and as we walked through the jungle, we felt as if we saw something moving in the bushes but we didn't pay much attention to it. After a little while when we passed the bushes, we heard two gun shots from behind us one after the other but we considered that to be a coincidence as well and did not pay much attention to it.

After quite some time, we found out about what really happened that night. There were some enemies of Ahmadiyyat who had been trying to kill me for some time. That night, there were two people who were armed with two new guns and were hiding and waiting for me to pass by. My friend and I were talking with each other as we passed them and as we passed them, one of them tried to fire a bullet at me but it didn't work, then the other person tried to fire a bullet but his gun didn't shoot the bullet either. We were completely unaware of their attempt to try and kill us but through the divine help and protection of God Almighty, we passed unharmed. After we passed from there, when those two young adults tried firing their new guns again, they operated perfectly fine. There was absolutely nothing wrong with their guns. The fact of the matter was that when those guns were facing two Mujahidin of Islam, it was the divine decree of the Living God that stopped the bullets from being fired.

(Medan Tabligh main tai'd Ilahi ke Emaan'o faroz waqiaat Pg. 43)

Examples of extraordinarily divine help and protection of God Almighty

The Promised Messiah علیہ السلام states:

"If you become God Almighty's, God Almighty will become yours. You would be asleep and God Almighty will be awake for you, you would be oblivious of your enemy but God Almighty will see him and will make his harmful attempts futile."

(Kashti-e-Nuh, Ruhani Khazain Volume 19, Page 22)

Hadhrat Raja Atta Muhammad Khan Sahib Jaagirdaar رضی اللہ عنہ who was from Kashmir was among one of the first few companions of the Promised Messiah علیہ السلام. There is a faith inspiring incident which took place in his life which is somewhat like this that once as he was returning back to Qadian he reached Gari Habibullah and along with his two friends, he stayed with the leader of the village named Muhammad Hussein Khan. In those days, the opposition against Ahmadiyyat had fuelled quite a bit and the local Maulwis had declared that Ahmadis were liable to be killed. The Maulwis said to Muhammad Hussein that you will receive a great reward for killing this Ahmadi. Muhammad Hussein Khan came under their influence and he appointed some of his people to kill all three Ahmadi guests during the night. Raja Atta Muhammad Sahib had no clue about this plan so he went to sleep as usual. It is written that a little while into the night, he saw the Promised Messiah علیہ السلام in a dream who said to him that Raja Sahib, plans have been made for your murder. You should leave right now. Thus, he got up, woke up his other friends and quietly left from there during the night. During their journey,

they offered their prayers and then saw that the minister of the mayor was running behind them on his horse and that he had brought some food with him. He congratulated Raja Sahib for saving his life and also informed him of the mischief that the Maulwis tried to pull off. He surprisingly asked Raja Sahib as to how he found out about this plan and how did he decide to leave from there? Raja Sahib then relayed the dream that he saw to him. *(Tareekh Ahmadiyyat Jamun'o Kashmir by Muhammad Asadullah Kashmiri, Pages 27-29)*

Guidance for an illness from the living God

Hadhrat Munshi Zafar Ahmad Sahib رضی اللہ عنہ of Kapurthaila states that the elder son of Munshi Mukhtar Ahmad Sahib was my class fellow. He had an illness or some form of epilepsy. He used to faint whilst sitting in class. It would create a panic in the class and this happened many times. After some time, Munshi Sahib decided to take him out of school. He tried every possible treatment he could think of. But he could not get a proper diagnosis nor could he cure the illness. Munshi Sahib says that I decided to get his treatment done by an ordinary Hindu doctor. Upon hearing his state, the doctor said that I do not know as to what can be done. I will look into it and tell you tomorrow. The next day the doctor said that last night I saw a book in a dream in which it said that the cure for this illness is only tamarind and nothing else. Munshi Sahib considered this to be a heavenly sign and advised his son to eat and drink tamarind. Look at the power of the All-Knowing God that within a week no signs of the illness remained at all. His son finished his education, attained great degrees and started running his own business after working for quite some time. After all, who showed this dream; our living God.
(Ashaab Ahmad Vol 4 Pages 25-26)

Miraculous recovery becomes the means of guidance

The living God of Islam creates physical and spiritual life. The following incident is related to Algeria. There was a new Ahmadi convert named Nadia Kazmi Sahiba who met Hadhrat Khalifatul Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز and requested for prayers for her mother. Her mother was suffering from cancer and her illness had gotten pretty worse. Hudhur not only prayed for her recovery but also gave her this glad tiding in light of divine guidance that:
"God Almighty will grant her good health and will bless her".
Furthermore, Hudhur also sent an الیس اللہ (Is Allah not sufficient) ring for her mother which she wore straight away.
Now listen to how the magnificent power of the Living God was manifested. After some time, her mother had a check up; the doctors said that now her health is even better than it was before she had cancer and that she was no longer in need of any further treatment. Upon witnessing the sign of this miraculous recovery, her family which consisted of 36 other people all accepted Ahmadiyyat and attained the wealth of a spiritual life. (Al Fazl International, 21st November 2014)
(The remaining will be covered in July-August 2020 issue of Ansaruddin, InshAllah)



Taqwa

By Afzalur Rahman

Once the Holy Prophet Muhammad ﷺ defined taqwa in these words: "A man, who is passing through a thick forest of thorny bushes, tries to protect himself from the thorns all around him. He endeavours to keep off the thorny bushes from him. Sometimes, he moves to this side and sometimes to the other to guard himself from the probable injury that he might otherwise suffer from the thorns. This action and carefulness on the part of this man in the thorny forest to protect himself from the thorny bushes and trees is taqwa." This is how a muttaqi should lead his life in this world, which is full of the thorns of evil and corruption. Prayer is prescribed to develop protection, a kind of immunization, in the form of taqwa in a believer to guard him from the onslaught of evil from within and without. And the best of men in the eyes of God is the one who has His taqwa in his heart: "O Mankind, We created you from a single (pair) of a male and female, and made you into nations and tribes, that you may know each other. Verily the most honoured of you in the eyes of God is (he who is) the most righteous of you" (49:13).

This is addressed to all mankind and not only to the Muslim brotherhood, though it is understood that in a perfect world the two would be synonymous. As it is, mankind is descended from one pair of parents. Their tribes, races and nations are convenient labels by which we may know certain differing characteristics. Before God they are all one, and he gets most honour who is most righteous. The Quran here points to the great error that has always been responsible for corruption and inequity in society in all ages, i.e., prejudice based on difference of race, colour, language or nationality. This discrimination is not based on any rational or moral principle but on the accident of birth. In the above verse of the Holy Quran, three important principles are explained.

First, that you all are born of one pair of parents, one man and one woman, and all the races and nations that are found in the different parts of the world are, in reality, offspring of the same original pair. There is, therefore, no logical, rational or moral basis for gradation between you. You have One God Who created you from one pair of parents and from the same substance.

Second, that in spite of one origin, your distribution in tribes and nations is natural. Obviously, all mankind cannot be, in a narrow sense, one family or one nation. With increase in population, it was inevitable, that many families should come into existence and, from those families, tribes and nations. Likewise, with movement of people to different regions and parts of the world, differences in their language, colour,

features and culture were bound to occur. This would also create vast geographical divisions and distances separating different habitations. But this natural difference and division between various nations does not warrant gradation between man and man or between one nation and another, that one nation should feel superiority over another one, or that people of one colour should regard people of another colour as inferior to them, or that people should differentiate in matters of human rights between different nations. The reason God has created mankind in tribes and nations is because this is the natural way for their mutual introduction, acquaintance and cooperation. In this way, people of one family, one tribe and one nation can work together and [naturally] form one culture and cooperate with one another in social matters. It was but sheer ignorance that what was only a means of recognition and acquaintance with one another was made a means of pride or hatred among people.

Third, that if there is any basis of distinction or superiority between man and man then it is by moral excellence, virtue or piety. All men are equal as far as birth is concerned because their Creator is One, the substance and method of their creation is one and the same and their ancestry goes up to one pair of parents. Besides, the birth of any man in one nation, family or country is merely accidental, and his own will, choice or effort has no part in it. Therefore, there is no rational or logical reason for giving preference to one over the other. The real thing which can make one excel the other is this: that he fears God more than others, avoids evil and treads the way of goodness and piety. Such a man, whatever nation, tribe or country he belongs to is an asset to any society for his personal excellence. And the one showing opposite characteristics is a man of low grade, whether black, white, brown, from the East or from the West.

The Holy Prophet ﷺ explained the same principle in his address on the occasion of the victory at Makkah: "Thanks to our Lord Who has removed from you the evil of ignorance and its pride. O People; all mankind is divided only into two parts. The one righteous and muttaqi, who is honoured in the eyes of God, and the other wicked, shameless and damned, who is despised and contemptible in the eyes of God. Otherwise all men are offspring of Adam and God Created Adam from dust." On the occasion of his Last Pilgrimage, the Prophet ﷺ said: "O People; Beware, you all have One God. No Arab has preference over a non-Arab, nor a non-Arab over an Arab, nor a white over a black, nor a black over a white except from taqwa (piety). The most honoured among you in the eyes of God is the one who is most pious."

There are many traditions of the Holy Prophet ﷺ which stress this point, what that really gives distinction to a person is his taqwa. The Holy Prophet ﷺ said, "you are all descendants of Adam and he was created from dust. O People, leave boasting of ancestry, otherwise they will be more despised than an ordinary insect in the eyes of God." On another occasion, the Holy Prophet ﷺ said, "On the Day of Judgement, God will not ask you of your ancestry. The most honoured among you in the eyes of God is the one who is most pious." And he also said, "God does not see your faces and your wealth, what He sees is your hearts and your deeds." In short in Islam, there is no distinction ofcolour, creed, or nationality; all men are equal in the eyes of God. They are all one before Him and only those are honoured who are most righteous and pious (muttaqi). Even other forms of ibadah, such as pilgrimage and fasting, help in the growth of taqwa in individuals: "O ye who believe; fasting is prescribed to you as it was prescribed to those before you, that you may learn taqwa" (2:183). And with regard to pilgrimage, it is said: "And whatever good you do, (be sure) Allah knows. And take a provision (with you) for the journey, but the best of provisions is taqwa" (2:197).

Khilafat-e-Ahmadiyya

A source of unity through trials and tribulations

Speech by Tommy Kallon at Ansar National Ijtema 2019



Allah has promised to those among you who believe and do good works that He will, surely, make them Successors in the earth, as He made Successors from those who were before them; and that He will, surely, establish for them their religion which He has chosen for them and that He will surely give them in exchange security and peace after their fear… (Ch 24:56)

This verse of the Holy Quran reminds us that although all prophets, without exception, are but mortal human beings. God's design ensures the continued success of His Prophets by the emergence of holy personages who adumbrate and carry out the principal characteristics of His Prophets. God has instituted Khilafat so that His creation are never deprived of the blessings of prophethood. The unity and accord that was enjoyed by the believers is perpetuated through the blessings of Khilafat and in this way Khilafat remains a source of unity throughout the trials and tribulations which every community of believers is destined to face.

Such a trial begins with the very passing away of a prophet when the bright light of his teaching is enveloped by darkness. His opponents rejoice in the false hope that this is the end of his chapter. In this vacuum, the prophet's followers are immersed in fear but God manifests His glory once again and gives *"them in exchange security and peace after their fear"*, as the Quranic verses just mentioned affirms. A bright moon, in the shape and form of Khilafat, appears which comforts the believers. The works undertaken by the Prophet are thus continued by the Khulafa who succeed him.

Khilafat-e-Rashida

Respected Audience! In the case of Islam, the time for the fulfilment of this grand prophecy of Khilafat first came when the Holy Prophet ﷺ breathed his last. The melancholy state of the blessed companions upon his demise is beyond the pale of expression. They were struck with a devastating and shattering bewilderment and not only did they grieve for the loss of one who was dearer than all their lives, families and possessions put together, they also faced anguish and anxiety over the custodianship of Islam and the promotion and propagation of its pristine message throughout the world. What was to become of Islam? Who was going to nurture it? Who was going to defend the sacred trust of the Holy Prophet ﷺ?

At that critical juncture in the history of Islam when the revered companions were completely vanquished by utmost anxiety and extreme distress, true to His promise Allah guided the community of believers to the election of Hadhrat Abu Bakr رضي الله عنه as the First Khalifa in Islam and, in

his person, the benevolent Hand of Allah healed their pallid and wounded hearts. The faces of the blessed companions beamed with happiness. The body had found a head; the convoy had found a leader who wore the garland of Divine colours. Thus did Islam weather the first of many storms that overtook it after the Holy Prophet ﷺ and remained united through the blessings of Khilafat!

Hadhrat Khalifatul Masih I رضي الله عنه

Respected Audience! The same phenomenon was repeated when Promised Messiah عليه السلام passed away in 1908 leaving behind a fledging community of believers. At that perilous hour in the glorious history of Islam when the community of the Promised Messiah عليه السلام faced its most crucial trial, the help of Allah descended and enveloped the members of the community and through the establishment of Khilafat in person of Hadhrat Hakeem Maulvi Nooruddin رضي الله عنه, they were united again at the hand of one Imam who, in the capacity of Khalifatul Masih, navigated the ship of Ahmadiyyat to safe waters fully safeguarding it from disintegration and disunity. Thus did Ahmadiyyat weather the first of many storms that overtook it after the Promised Messiah عليه السلام and remained united through the blessings of Khilafat!

Although, by Allah's grace, the unity and solidarity of the Community was secured, soon rifts began to appear. The first test came only a few days after in the form of a challenge to the very institution of Khilafat by a number of prominent individuals in the Community who were later to become the leaders of the dissident Lahori group. Even though they had unequivocally pledged their allegiance to Hadhrat Khalifatul Masih I رضي الله عنه, now they began to have second thoughts and tried to redefine the role and status of Khilafat.

Hadhrat Khalifatul Masih I رضي الله عنه repeatedly admonished the Community on the cultivation of mutual love, affection, unity and accord and at the same time urged them to discard all discord, dissension, hostility and contentions. In the words of the Holy Qur'an, he emphasised persistently and recurrently: "And hold fast, all together, by the rope of Allah, and be not divided…" (Ch.3:V.104).

He so repeatedly emphasised accord and unity and of the dire consequences of division and dissension among the members of the Community that, though it had little effect upon the hardcore dissentients, by the grace of Allah, the bulk of the Community were safeguarded against the mischief of the intransigent minority and remained devoted to and united at the hand of Khilafat both during his lifetime and crucially upon his demise.

He neither shirked nor evaded the question of status and authority of the Khalifa when confronted, nor did he yield a single inch of ground under overt and covert challenges from those who fancied themselves. "Remember, all good proceeds from unity. A leaderless people is dead…" he declared and stood firm as waves of dissent ricocheted off him and retired haplessly. Had he succumbed, the Jama'at would have been plunged into turmoil. However, nothing and no one could affect either his high resolve or the urbanity of his disposition. Through the blessings of his Khilafat, the Jama'at remained united ready to face the many trials and tribulations in the years and decades ahead.

Hadhrat Khalifatul Masih II رضي الله عنه

It was the same trial that overtook the Jama'at upon the demise of Hadhrat Khalifatul Masih I رضي الله عنه when, notwithstanding attempts by the dissident Lahori group to delay the elections so as to mount a campaign, Hadhrat Mirza Bashiruddin Mahmood Ahmad رضي الله عنه assumed the mantle of Khilafat by the express will of the overwhelming majority of Jama'at members who had converged upon Qadian. Once again, the Community had weathered the tempest that had overtaken it and were reunited in spiritual fellowship. Allah gave the Jama'at "in exchange security and peace after their fear". Hearts were comforted and souls felt at rest. The efforts of the dissenters went in vain as Khilafat prospered in the Community. Their imputations against Hadhrat Khalifatul Masih II, Al Musleh Maud رضي الله عنه, could neither harm him nor the Community. The Jama'at retained its cohesion and its faith in Khilafat as this dissident group faded into obscurity.

During the time of Hadhrat Musleh Maud رضي الله عنه, the Jama'at was subjected to spurts of persecution. Every time it seemed as if the Jama'at would be no more. But Hadhrat Musleh Maud رضي الله عنه faced every situation with faith and courage and proclaimed that far from suffering any loss, the Jama'at would only go forward and gain new ground, as a result of persecution. By the grace of Almighty Allah each time it came to pass exactly as he had foretold. The Jama'at was stronger than before.

In 1934, the Ahrar, a political movement whose membership was confined to Muslims, roused the whole country of India against the Jama'at. They spread hatred and provocative misunderstandings prompted by the hope that opposition to and hostility towards the Community would win them easy popularity among orthodox Muslims. Some high officials of the then Punjab Government were also at their back and assisted them from behind scenes and the then British Governor blessed them. This inflated their pride so much that they thought they could humble the Jama'at. They held a conference, with official connivance, in Qadian itself. Their mischief was met by disciplined endurance. Hadhrat Musleh Maud رضي الله عنه struck a prophetic note. In a Friday Sermon, he declared that the "Earth was slipping from under the feet of the enemy, their doom was drawing near." (Al Fazl, 30th May 1935) Immediately after this proclamation events miraculously changed their course. Muslim masses, whom they had roused against Ahmadi Muslims, turned against them. They have not been able to raise their head again and they live to this day with unabated unpopularity.

On the creation of Pakistan, riots broke out throughout the Indian subcontinent. Muslims in the Indian part of the Punjab were driven out from their homes and forced to leave for Pakistan. Frenzied marauders pounced upon migrating refugees, abducting their women, plundering their valuables and cutting their men to pieces. Against the pleadings and arguments of the Ahmadiyya Muslim Community, part of the District of Gurdaspur in which Qadian is situated was awarded to India. Qadian was surrounded by Sikh villages. In view of the bands of Sikh bandits who lay in ambush on all roads to Pakistan, the safe evacuation of Ahmadi Muslims to Pakistan was a huge problem. More than 70 miles of dangerous route lay between. Hadhrat Musleh Maud رضي الله عنه worked day and night for the safe evacuation of Qadian, finally arranging for

vehicles and military guard so that Ahmadi men, women and children were transported to Lahore with a minimum of loss. The establishment of Rabwah in Pakistan as the new headquarters of the Jama'at was a grand achievement and source of unity through Khilafat at a time of great trial and tribulation. The Jama'at had come to Pakistan empty-handed. Whatever they had in undivided India had been looted. Ahmadi Muslims ousted from Qadian became scattered. Hadhrat Musleh Maud رضی اللہ عنہ arranged for their rehabilitation at Rabwah. He laid the foundation of the new centre and within the matter of a few years a new town sprang up. The land on which Rabwah was built had lain waste with not a single blade of grass on it. Now it is the headquarters of the Ahmadiyya Muslim Community in Pakistan.

In 1953, anti-Ahmadiyya hostility flared up again this time in Pakistan. The Jama'at had to face a situation even more serious than in 1934. Country-wide meetings were held and the fire of hatred kindled against the Community. The result was that the mob took to rioting and arson. Many Ahmadi Muslim houses were looted and burnt. Some Ahmadi Muslims were killed. The then Punjab Government sided with the miscreants. The rioting spread in the whole of the province. Hadhrat Musleh Maud رضی اللہ عنہ was undeterred. In one of his Sermons, he said: "Ahmadiyyat has been planted by God Himself. If these people win, we are liars. But if we are true then these people shall be the losers." The mischief mongers were themselves abased and humiliated. God helped the Jama'at miraculously and those who had come out to destroy it were themselves destroyed.

Hadhrat Khalifatul Masih III رحمہ اللہ تعالیٰ

The Jama'at, however, was destined for further trials and tribulations. The events of 1974 during the time of Hadhrat Khalifatul Masih III [ru] represented one of the most difficult episodes in the history of the Ahmadiyya Muslim Community testing both the resolve of Hadhrat Khalifatul Masih IIII [ru] and the Community at large. Neither were found wanting and in fact the events only served to strengthen the resolve of all Ahmadi Muslims and provided an opportunity for the message of Ahmadiyyat, the true Islam, to spread further. It happened thus. Following Hadhrat Khalifatul Masih III رحمہ اللہ تعالیٰ announcement concerning the Ahmadiyya Muslim Community's centenary celebrations, a wave of animosity was unleashed against the Community by certain Muslim sects who had sought to halt its progress. Severe violence broke out against Ahmadi Muslims throughout Pakistan. It was backed by the then Government of Pakistan headed by Prime Minister Zulfiqar Ali Bhutto. Houses of Ahmadi Muslims were looted and burnt and a number of Ahmadi Muslims were killed during those acts of violence. The Ahmadiyya Muslim Jama'at was subjected to social boycott and many high raking Ahmadi Muslim civil and army officials were forcibly retired. To the chagrin of its instigators, the response of the Ahmadi Muslims to these events, under the guidance of Khilafat, was one of great patience, endurance and prayers and the Community at large emerged from the trial stronger and more united so much so that some opponents presumed the Jama'at received support from foreign sources. Reflecting on these events in a Friday Sermon, Hadhrat Khalifatul Masih III رحمہ اللہ تعالیٰ remarked: "God Almighty provides all the needed resources, from which some people conclude that some foreign power or other renders

financial assistance to us, not realising that the greatest power is the power of God and that He provides for all His servants. Neither you nor I had anticipated this need. But it was within God's knowledge that in 1974 the Ahmadiyya Muslim Community would have to incur this expenditure and He had mad provisions for it."

Having failed to weaken the Ahmadiyya Muslim Community through civil unrest, the opponents, supported by the Government of Pakistan, began a new agitation through legislative action by which they sought to have the Community declared non-Muslim under the illusion that this would bring the Jama'at to its knees.

The backdrop of this sad episode was a preconceived scheme of the then government to have Ahmadi Muslims declared to be outside the pale of Islam in order to win support of extremist Muslim clerics. Appeals were made to the National Assembly to pass resolutions to give effect to these intentions. At the National Assembly when invited, Hadhrat Khalifatul Masih III رحمہ اللہ تعالیٰ responded to the questions of the special committee in the minutest of detail and with reason and clear proofs showed the claims of those who sought to declare Ahmadi Muslims as non-Muslim to be misguided and inconsistent. Despite this and as a result of machinations within the government, a constitutional amendment was passed on 7th September 1974 which declared Ahmadi Muslims in Pakistan as non-Muslim.

It is a reflection of the Divine mission of the Ahmadiyya Muslim Movement that, despite the social and political events of 1974, the Community emerged from this sad episode in Pakistan's history, stronger and more unified than at any time before.

It is a grating irony for opponents of Ahmadiyyat that the events of the National Assembly had the effect of stimulating a surprising degree of interest in Ahmadiyyat, the true Islam, in a large section of Pakistani society. Many of these arrived in Rabwah in great numbers to seek out the truth of Ahmadiyyat themselves. What they saw was a Community united, truthful and, despite all that had occurred, full of compassion for its fellow citizens. For many this and, above all, the compelling personality of Hadhrat Khalifatul Masih III رحمہ اللہ تعالیٰ himself were sufficient as evidence of the divinity of the Movement and they were welcomed into the Community with open arms.

Hadhrat Khalifatul Masih IV رحمہ اللہ تعالیٰ

Just when we thought state-sponsored opposition towards the Jama'at could not get any worse, it did in fact do so during the Khilafat of Hadhrat Khalifatul Masih IV رحمہ اللہ تعالیٰ when, in April 1984, General Zia-ul-Haq, the then Military Leader of Pakistan, passed an Ordinance whereby no Ahmadi could call themselves Muslim, recite the Holy Qur'an, call the Adhan, display the Kalima or extend the Islamic greeting of 'Assalamu Alaikum' – 'Peace be unto you'. A contravention of these regulations carried heavy fines or imprisonment or both. Hundreds of Ahmadis were thrown behind bars under these draconian laws and indeed some are still incarcerated in Pakistani jails.

These oppressive laws enacted against the Jama'at subjected it to one of the gravest trials in its history. What is more, they made it impossible for the Khalifa to function effectively from Rabwah and yet General Zia had ordered that Huzoor رحمہ اللہ تعالیٰ should not be allowed to leave Pakistan "under any circumstances". Security personnel were appointed to all land, seaports and air traffic came

under intense scrutiny to prevent Huzoor ؒ from leaving Pakistan. Under what can only be described as miraculous circumstances, Huzoor ؒ left Pakistan right under the eyes of General Zia's security personnel and arrived in London.

His arrival in London was hailed as a victory by the mullahs of Pakistan. However, this proved to be hollow as the remaining years of his Khilafat demonstrated – a period which saw the Jama'at make mammoth strides as Huzoor ؒ launched several landmark initiatives that resulted in an unprecedented expansion of the Jama'at and yet remained more united than ever.

Back in Pakistan, the tortures perpetuated on peace-loving Ahmadis grew ever harsher with many Ahmadis being martyred. The Holy Founder of the Ahmadiyya Movement in Islam was subjected to slander and blasphemous allegations. Profane and foul language were used against other venerable persons of the Jama'at. Hadhrat Khalifatul Masih IV ؒ administered powerful rebuttals to the so-called "White Paper" brought out by the Government of Pakistan in a series of Friday Sermons and he continually warned of Divine chastisement if they did not desist from their persecution of Ahmadis. All efforts at their reformation having failed, all precepts fallen on deaf ears, all warning of Divine punishments unheeded and having exhausted every other avenue, Hadhrat Khalifatul Masih IV (ru), in his Friday Sermon of 10th June 1988, challenged key leaders to a prayer duel or Mubahala. Thus, was the matter finally submitted to the Court of Allah, the Best of Judges, for His judgement. In his Friday Sermon of 12th August 1988, just a few weeks into the Mubahala challenge, Huzoor (ru) declared with impeccable confidence that because General Zia-ul-Haq and his government had not relented in their wave of persecution and had transgressed to the extreme, his fate was now sealed.

Just five days later, General Zia was blown out of the sky when his high security military plane crashed. Ahmadiyyat's greatest enemy bent on destroying the Community was himself destroyed. The truth of Ahmadiyyat had been manifested once more at the hand of Khilafat-e-Ahmadiyyat, strengthening the hearts of all Ahmadis and drawing them ever closer to Khilafat. Thus, as the Jama'at approached its first centenary in March 1989, Ahmadis all over the world were jubilant and thankful to Allah for His immense and continued blessings upon the Community through the blessed institution of Khilafat. The following years in which, through the vision of Khilafat, MTA became a reality would see the Jama'at emerge more united at the hands of Khilafat than ever before. Now millions of Ahmadis in all corners of the earth could behold their Beloved Khalifa as he personally initiated and participated in various programmes ranging from Friday Sermons and lectures to Dars-ul-Quran and Question and Answer Sessions to homeopathy and Urdu classes. It is through blessings of MTA that we were able to witness for the first time in 1993 and every year since the unique spectacle of the International Bai'at Ceremony in which millions of Ahmadis, across all continents, from all backgrounds, new converts as well as existing members pledge or re-affirm their allegiance in unison at the hand of the Khalifa – a truly remarkable and wonderful show of unity witnessed repeatedly by the whole world.

Hadhrat Khalifatul Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز

The phenomenal progress of Community has always confounded the opponents and led them

to increased persecution against the Jama'at. Having failed to weaken the Community through civil unrest, social exclusion, economic vandalism, political tyranny and oppressive laws, they resorted to physical violence against the members of the Jama'at.

The scourge of abhorrence that is epitomised by the mindless and widespread violence against the members of the Community could not be more apparent than on Friday 28th May 2010 in Pakistan when members of the Ahmadiyya Muslim Community were brutally martyred as they engaged in the worship of Allah.
On that day, as Ahmadi Muslims gathered for Friday Prayers, terrorists armed with suicide bomb vests, AK47 automatic assault rifles and hand grenades simultaneously stormed Baitul Nur Mosque in Model Town and Darul Zikr Mosque in Gharishaw, Lahore.

Their murderous plan besieged not an armed opponent, a military enemy or an occupier of their territory but innocent and peace-loving Ahmadi Muslims who, in prayer, were glorifying the name of Allah and invoking His blessings upon the Holy Prophet ﷺ, within the sacred walls of a mosque. Hand grenades were lobbed and machine gun fire at the rate of 10 bullets per second peppered the bodies of worshippers. When that was done, they detonated their suicide vests and exploded their bombs.

Death for some was instantaneous; others lay injured before Allah finally called them to Himself. Yet even as their bodies absorbed bullets and shrapnel, they did not cry out in pain, rather, they invoked blessings upon the Holy Prophet ﷺ by way of Durood Sharif, content to return their lives to the very Creator Who gave them in the first place.

This was the gravest act of murder in the history of the Community and one that brought profound sadness to the members of the Community and especially to our Beloved Imam, Hadhrat Ameerul Mumineen, Khalifatul Masih V ایّدہ اللہ تعالیٰ بنصرہ العزیز. But it is here that his high and sterling qualities of remarkable patience and high resolve came to the fore as he applied, with tender care, a healing balm of love and compassion to the wounded and bereaved hearts of the families of the fallen as well as to the shaken members of the Jama'at in a series of Friday Sermons dedicated in eulogy to lives and memories of the martyrs. He also honoured the grieving families of over 80 martyrs with personal phone calls to each and every one of them console and comfort them.

It is a testament to his nurturing care that the members of the Community emerged from that great period of sadness united, fearless and determined more than ever before to make the ultimate sacrifice for the sake of Allah and to confront with truth the dark forces that seek to extinguish His light.

But it is not only in the face of trials and tribulations through persecution that our Beloved Khalifa stands as a source of unity and strength. We witnessed the exceptional ability of our Beloved Imam to unite and guide the Community through dark days when in September 2015 a most terrible calamity overtook the UK Jama'at. A devastating fire raged through nearly a third of Baitul Futuh complex instantaneously destroying halls and

offices as well as precious books and priceless records. Though opponents of the Jama'at rejoiced, many decent and rightminded people expressed their sympathies and solidarity with the Jama'at.

The heartbroken and dejected members of the Jama'at once again looked up to our Beloved Khalifa for solace and upliftment. It came in the form of Huzoor's comforting words in his immediate Friday Sermon after the tragedy. With undisturbed serenity and quietude, Hadhrat Khalifatul Masih ﷺ averred: "Always remember that when trials and tribulations befall God's chosen ones and their followers, they are only meant as a trial after which God promised to reward them." Huzoor went on to reassure the Community that the Baitul Futuh complex would be rebuilt better and more beautiful than before. We see that pledge taking material shape before our very eyes with the reconstruction work that is ongoing for a spectacular new complex at Baitul Futuh in place of the destructed one that would, Insha'Allah, be a source of attraction for all and sundry towards this blessed mosque.

Conclusion

My Dear Ansar Brothers! A glimpse into the history of the Ahmadiyya Muslim Community reveals that Khilafat truly has been the source of unity through trials and tribulations. Despite bitter opposition and sustained persecution and notwithstanding countless trials and tribulations, Allah remained true to His promise and, at each twist of the kaleidoscope, gave the Jama'at members "in exchange security and peace after their fear" through the blessings of Khilafat.

Today, the call for unity and the unification of mankind is only being advanced and achieved at the hands of the Ahmadiyya Khilafat. It is the Ahmadiyya Khulafa who have led the cause for raising the flag of the Unity of Allah and for the establishment of peace the world over. It is the Ahmadiyya Khulafa who have steered the Jama'at through the most difficult moments in its history with resolute courage, steadfastness and determination while at the same time overseeing the phenomenal expansion of the Community, the rate of which is unparalleled since the rise of Islam itself. It is the Ahmadiyya Khulafa who have been granted the manifest support and succour of Allah and favoured with the acceptance of their prayers in times of trials and tribulations which greatly attracted the affection and devotion of the members of the Community and contributed significantly to the exponential growth of the Community and the spread of its influence.

And so, my dear Ansar brothers, at this National Ijtema of Majlis Ansarullah UK, themed and consecrated to the Blessings of Khilafat we must endeavour to inculcate and infuse into ourselves a true appreciation of this most sacred and hallowed of institutions.

Now more than ever we must live out our Ansar pledge and personify the spirit and action required by it to uphold the institution of Khilafat. Now more than ever we must exhort our children to always remain dedicated and devoted to Khilafat. Now more than ever we must leave no stone unturned in our service and sacrifice for this cause. Let this be the signature of every member of Majlis Ansarullah UK and let us never ever be found wanting in our sacred duty, responsibility, obligation, obedience and allegiance to Khilafat-e-Ahmadiyyat. May Allah so ordain and bless us all profoundly. Ameen.

Fazl Region – Regional Ijtema





Alhamdulillah, Ansarullah Fazl Region organised its annual Ijtema according to our traditions on 8th March 2020 at Mahmood Hall (Fazal Mosque). This year the theme of the Ijtema was **"Taqwa"**. Speeches and academic competitions were cantered on this theme.

Preparation of Ijtema

In order to organise and make preparations for the Ijtema a committee 26 of members was approved by the Nazim Aala Ch. Mahmood Ahmad sb. consisting of the following key members:

- Ahmad Muhammad Ahasn (Nazim e Aala Ijtema)
- Ch. Inamullah Tahir (Naib Nazim e Aala Ijtema)
- Muhammad Tariq Safdar (Naib Nazim e Aala Ijtema)
- Rana Muhammad Saqib Rasheed (Naib Nazim e Aala Ijtema)
- Aamer Hafeez (Secretary Ijtema)
- 22 Nazimeen were also appointed for different departments.

As per central instruction a number of committee and individual meetings with Nazimeen were instigated two months prior to the event, where duties were assigned and explained. The Ijtema program was finalised and sent to centre and to Sadar sb Majlis Ansaruulah for approval.

Attendance Campaign

This year a special campaign was launched to increase the number of attendees of the Ijtema. As identified in the Ijtema committee meeting, subsequent measures were taken for ensuring the presence of Ansar at the Ijtema.

- A letter was sent to all Ansar by hand through Zoama reminding Ansar about the Ijtema, this letter included a detailed outline for academic and sports competition, also tried to enclosed syllabus for academic competitions.
- All Ansar brothers were also requested to organize leave for the final day relating to the Ijtema 2020 date.
- A poster was designed and exhibited in the mosques specifying the activities of the Ijtema, which was also shared with each member in the region through WhatsApp.
- All Zoama participated in this campaign by independently meeting Ansar brothers in their respective Majlis and where individual meeting was not possible then phone calls were made.

Sports Competitions (Saturday 29th February 2020)

Venue: Southfield Academy

The Ijtema was formally started with the sports competitions for Ansar on 29th February 2020 at the Soutfield

Academy. The program started at 14:00 pm with the recitation of the Holy Quran, which was followed by the pledge and silent prayer. On this occasion, two individual and three group competitions were held among Saff-e-Awal and Saff-e-Doem.

- Football
- Tug of War
- Badminton
- Race
- Arm Wrestling

Many Ansar participated in these sports. The sport competitions finished at 17:00 pm.

Final Day (Saturday 8th March 2020)

Venue: Mahmood Hall (Fazl Mosque)
A day before, on 7th of March after Isha Prayer the Ijtema committee gathered at Mahmood hall for preparation.

Due to the current COVID-19 Pandemic special instructions were received from the centre, to finish the event within 3-4 hours and limit the attendees (max 200), the original program was modified to obey the central instruction.

The final day started with special breakfast and registration between 9:00am to 9:30am. A Homeopathy stall was setup next to the registration desk, to provide medicine to all Ansar as per central instruction.

Opening Session

Opening session started at 9:30am with recitation of the Holy Quran, pledge of Ansarullah was led by Nazim Aala Fazl region and a poem. An inspirational welcome address delivered by Imam Fazl Mosque Ata-ul-Mujeeb Rashid sb. on the topic of "Taqwa".

Academic competition

Right after the opening session a quiz competition was conducted among all majalis in the region, each majlis had its own team of 4 Ansar. Hafiz Burhan sb Qaid sb. Talim Anasarullah UK conducted the competition. To make it interactive some questions were also asked to the audience.

After quiz competition, the following individual academic competitions were also held:

- Speech (Urdu/English)
- Extempore Speech (Urdu/English)
- Tilawat (Saff-e-Awal and Saff-e-Doem)
- Nazim (Saff-e-Awal and Saff-e-Doem)
- Hafez-e-Quran

Concluding Session

The concluding session of the Ijtema started at 12:15pm which chaired by Mr. Zia ul Rehman (Naib Sadar Ansarullah UK) After Tilawat Qura'an-e-Kareem, Pledge and Nazam, Nazim-e-Aala Sahib Ijtema presented his report on the preparation and proceeding of the Ijtema.

This was followed by a prize distribution ceremony. Afterwards Naib Sadr Sahib Majlis Ansarullah addressed the attendees on the responsibilities of Ansarullah. The session ended with silent prayer, Zuhr & Asr prayers, which was then followed by Lunch for all participants.

This year the total attendance of Ansar on both days was 80% (292 out of possible 368).

Majlis Bolton - Isaar Report



Majlis Bolton cooked food for over 50 Meals for our front line workers and vulnerable people with the coordination of Wigan City Council. The food was donated by Majlis Ansarullah Bolton. A special thanks to following Ansar brothers who helped to make this activity possible: Mansoor Ahmed Goraya Sahib, Muhammad Toseef Gondal Sahib and Ghazi Tariq Ahub Sahib.

Noor Region - Isaar Report



Noor region packed and distributed fruit baskets to 65 Ansar brothers and their families from 9 Majalis. These were gifted to those who are isolated due to on-going COVID19 pandemic and were unable to leave their homes during the lockdown.

West Midland Region – Isaar Meeting

West Midland region held a successful Isaar department online meeting on 9th May.
This event was chaired by Respected Ashfaq Ahmad Khan Sahib, Qaid Isaar, Majlis Ansarullah UK.
11 Ansar attended the meeting on Zoom and 13 viewers watched it on YouTube Live.

Guidance was given regarding the responsibilities and activities of Isaar department during the current situation. The event concluded with silent prayers.



Fazl Region – Isaar Meeting





Fazal Region organised an Isaar meeting for Ansar brothers aged above 60, on 4th March at Sarai Ansar, Fazal Mosque. By the grace of Allah more than 30 Ansar participated in this get together.

North West Region – Community Services

Majlis Ansarullah Northwest took the initiative to help local councils during this lockdown period. They wrote letters and contacted our local authorities offering their services for volunteering. The main purpose was to collaborate with local councils during this pandemic by helping vulnerable people, NHS staff and other key workers. Manchester City Council thanked us and requested us to join them in this cause by delivering food to vulnerable people at their addresses. Likewise, Wigan Council requested us to prepare food for NHS staff, key workers and for vulnerable people.





By the grace of Allah, Northwest region Ansar took part in this initiative and gave their time for this noble cause. Here are some statistics of these activities:

[Report from 04/04]
Total Ansar participated: 36
Men hours: 149
Total Food packages delivered: 547
Total Meals cooked in collaboration with Wigan Council: 713
Total people served: 1631
Blood donations: 01





[Report From 20/05 till 31/05]
Total Ansar participated: 47
Men hours: 252
Total Food packages delivered: 572
Total Meals cooked in collaboration with Wigan Council: 50
Total people served: 1350

Manchester City Council and Wigan Council thanked us for all our efforts which are still ongoing. Prayers are requested for the whole team.





Nasir Region – Tabligh Forum



Nasir Region held a very successful Tabligh Forum on 26th April via Zoom and was attended by 55 Ansar. The fourm started with the recitation of the Holy Quran by Mohammod Akram Khalid sb followed by an English and Urdu translation by Sharf Ur Rehman sb.

Regional Nazim Tabligh, Nasser Ahmad sb emphasized the importance of Tabligh on social media especially on Twitter. Afterwards respected regional Murabi sb delivered a speech in Urdu and English on Tabligh. There was also a Q&A session at the end for about 30 minutes to answer any questions.

Northwest Region – Tabligh Forum



Northwest region held its monthly Tabligh forum on 20th May via zoom.

Nazim Aala Ahsan Ahmad sb chaired the event and read the pledge of Ansar.
Murabi Silalsa Muhammad Ahmed Khursheed Sahib delivered an inspiring speech on the topic of importance of the Khilafat. At the end there was open session for question and answers. The session concluded with dua.

Northwest Region

Tajweed ul Quran Class



Alhamdolillah Northwest region has been holding a weekly online Quran class. Hafiz Mubarik Ahmad sahib teaches and explains the correct pronunciation/recitation of the Holy Quran. The programme is broadcasted live via YouTube.





South Region - Tabligh Forum



A regional Tabligh forum was held on 14th May. The session started with Tilawat and audio clip of guidance from Huzoor-e-Anwar(aba) was played. Naib Nazim Social Media Abdul Qadir Farooqi sb discussed online Tabligh experience.
Murabbi Raza Ahmad sb gave an outline of Social Media for Tabligh purposes and explained about the Nextdoor app, which enables people to help the neighbourhood community. Q&A session was also held and concluded with Dua. The number of Ansar who participated was 27.

West Midlands Region – Social Media Training Workshop

Majlis Ansarullah West Midlands Region held its Tabligh Workshop (Social Media) on 24th April via video conferencing facility. The session was also streamed live on YouTube. Altogether 70 Ansar participated/ watched this event.
The participants included Ahmad Naseerudin sb (National Qaid Tabligh), Tariq Waqar sb (National Coordinator Tabligh), Nazime Alaa and Nazim Tabligh. All seven majalis of the region were represented.
The session was chaired by Nazime Aala Majlis Ansarullah West Midlands, Tariq Majeed Sahib, the need of social media for preaching was presented by Farid Mahmood Mubashir sahib. The key features of the presentation were:

- Importance of social media for Tabligh in current lockdown scenario
- Different means and forums of social media
- How to engage and make members aware?
- How to effectively use twitter?

At the end of the session, respected Maulana Abdul Ghaffar sb also added some points on preaching of Islam Ahmadiyyat through social media and concluded the session with silent prayer.





West Midlands Region - Nazm Competition

Alhamdolillah, on 17th May, Ta'leem Department of West Midlands Region held a Nazm Competition on Zoom and it was watched live on YouTube as well. The event was chaired by Respected Dr Ch. Ijaz ur Rehman Sahib, Sadr Majlis Ansarullah UK. The event was started with the recitation of the Holy Quran along with its translation.

Alhamdolillah, 19 Ansar participated in Nazm competition on zoom and 79 viewers watched it live on YouTube.

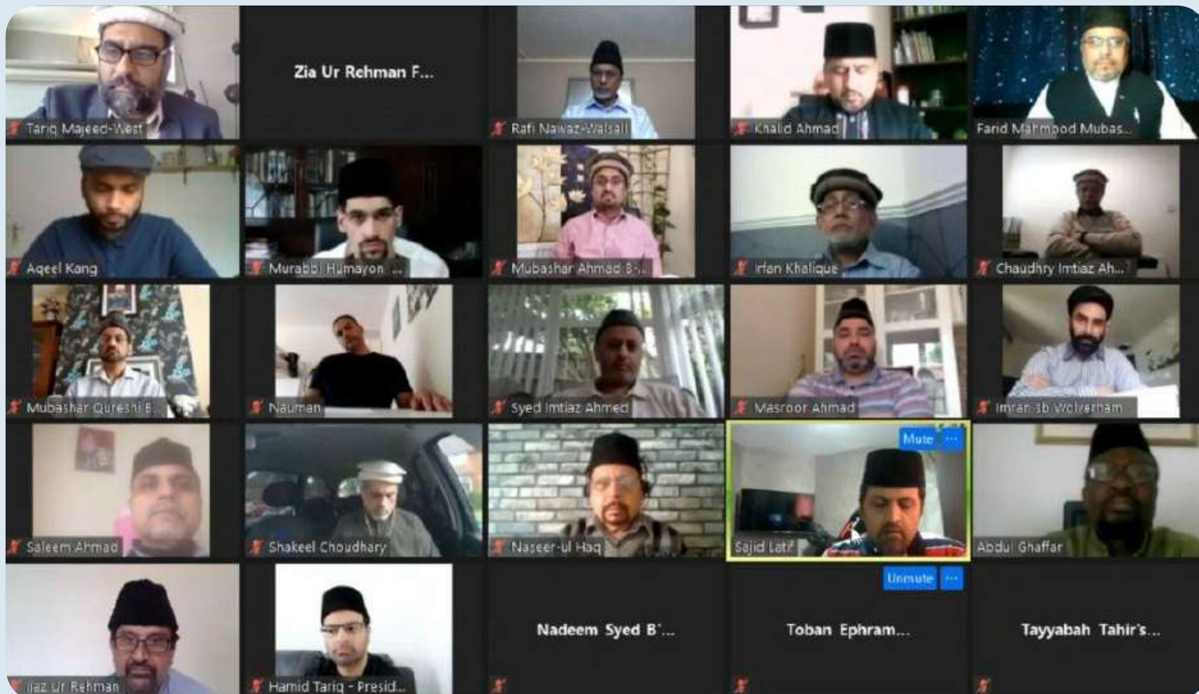
Maulana Abdul Ghaffar sahib, Maulana Aqeel Ahmad Kang sahib and Maulana Humayun Jehangir sahib were judges of this competition.

Following Ansar were announced as position holders in this competition:

1st. **Farid Mahmood Mubashir** sb (Majlis Birmingham South)

2nd. **Naseer ul Haq** sb (Majlis Birmingham South)

3rd. **Ephram Toban** sb (Majlis Wolverhampton)



Sadr Sahib Majlis Ansarullah UK shared his views, announced the results and lead all Ansar participants in silent prayer before conclusion of this ta'leem rally.

Tahir Region - Ta'leem Seminar

Majlis Ansarullah Tahir Region had the honour to hold first Ta'leem Seminar on 17th May. This Seminar was held online because of the current COVID19 pandemic. 92 Ansaar participated in this session.

The seminar started with recitation of Holy Quran followed by translation. All Ansar were welcomed by Nazim Ta'leem and were briefed on Ta'leem programme for this year. A brief summary of the book Lecture Ludhiana was also presented.

West Midland Region – Tilawat Competition

Alhamdolillah on 2nd of May, Ta'leem Department Majlis Ansarullah West Midlands held a Tilawat Competition via zoom.

This event was chaired by Tariq Majeed sahib, Nazime-Aala, Majlis Ansarullah West Midlands Region. The event started with the recitation of the Holy Quran and translation, followed by a Nazm.
Alhamdolillah, 24 Ansar participated in the competition on zoom and 48 viewers watched the programme live via YouTube.
Maulana Abdul Ghaffar and Maulana Aqeel Ahmad Kang sahib were judges of this competition and they also guided Ansar to eliminate their mistakes at the end of the event.
Following Ansar were announced as position holders in this competition:
1st. **Rafi Ahmad Shahnawaz** sb(Majlis Walsall)
2nd. **Naseer ul Haq** sb (Majlis Birmingham South)
3rd. **Rana Mubashar Ahmad** sb (Majlis Birmingham West)



Slough Majlis - Activity Report (April and May 2020)

General Meetings

The General Meetings for Majlis Ansarullah Slough were held on 19th April and 11th May through conference calls. The themes of the meeting were set on Ramadan and The Night of Destiny in relation to the blessed month of Ramadan and was attended by 35 members.
The meetings were started with the recitation of the Holy Qur'an with translation followed by pledge taken by Zaeem Sahib Majlis. A Hadith was read in relation to the theme in English and Urdu. Afterwards separate English and Urdu extracts were read from a Khutba Jumma delivered by Hazrat Khalifatul Masih V(aba) on 27th August 2010.
In the end the muntazemeen made important announcements with regards to their departments and the meetings finished with silent prayer lead by senior members of the majlis.



MAJALIS & REGIONAL ACTIVITY REPORTS

Weekly Holy Qur'an Classes

A weekly Qur'an Class is held every Friday in which Murabbi Rabeeb Ahmad sb recites a few verses with Urdu and English translations and commentary. During the two months, 27 Ansar have been attending these classes and some have been attending with their families that makes the average attendance to be 32.

Weekly Ruhani Khazain Classes

By the grace of Allah the Almighty, Majlis Ansarullah has been holding its weekly Ruhani Khazain classes on every Monday. The Promised Messiah's عَلَیْہِ السَّلَام books, Tadhkiratus Shahadatain and Barakud Dua were covered in the two months in English and Urdu. Most of the Ansar Members attend these classes with their family members and the average attendance remained around 35.

Daily Active Ansar

A 30-minutes daily workout session has been started on Zoom with the name of "Active Ansar." The aim of the session is kept Ansar fit and active when they spend most of the time at homes. Javaid Haider Hameed Sahib has been leading the sessions and the effort was appreciated by all members.

Social meeting with elderly Ansar members

A social meeting was arranged for the elderly and vulnerable members of Majlis Ansarullah in Slough 29th April via conference call. The meeting was attended by 10 members. All the attendees enjoyed sharing their view and experience during these days and appreciated the efforts to connect them in these difficult times.

Iftar dinner to elderly & vulnerable members

Majlis Ansarullah Slough delivered 26 boxes of home-cooked biryani and dates as a token of gesture to the 16 households of Elderly and Vulnerable members of Majlis Ansarullah and Lajna Imaillah on 18th May. All the members were overwhelmed and appreciated the effort.

Eid gift from Majlis Ansarullah

Majlis Ansarullah Slough distributed sweets (Mithai) to 71 households in Slough Jam'at including all the 55 Ansar homes, as an Eid Gift. It was delivered by a team of 14 Ansar Members in total who were all out to deliver the gifts almost at the same time on Eid-Day.

Donation to NHS

In the month of Ramazan, Majlis Ansarullah donated over 360 non-perishable food and sanitary items to NHS (Wexham Park Hospital - Slough). The items were purchased from donations of £289 made by members of Ansarullah. The activity was highly appreciated by the hospital staff and received good coverage in print and social media.